

O F
BAPTISM

AND THE
Lord's Supper,
Two short Discourses.

Opening the Nature, Design,
and Ends of those two great
Gospel Ordinances, and teach-
ing the holy Use and Im-
provement of them.

Chrys. hom. 63. ad pop. Antioch.

Si incorporeus es, nudè tibi ipsa
dona incorporea Deus tradidisset;
quoniam verò conjuncta est corpori
anima tua, in sensibilibus intelli-
genda tibi traduntur. e

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To the Reader.

Good Reader,

THere is so much of Christianity contained in the right understanding, and holy using of these two great Gospel-Ordinances, Baptism, and the Lord's Supper, that it is matter of much lamentation to all judicious and wise Christians to find so great ignorance and general carelessness about the same. There are many Treatises extant indeed to help to the right knowledge and holy improvement of them; but the far greater sort amongst us want either money to purchase, or time to read over larger Discourses. These two here presented to thee, are so short, pithy, and clear, that as they may be easily procured for every one to read that please, so may they, through the blessing of God, prove very advantageous to the good of many; which being the only end of the Publisher, he re-

TO THE READER.

commends them to thy serious perusal, heartily desiring the blessing of the Lord upon them. Farewel.

The summary of the Christian Religion, as to the essentials of it, is contained in the sacramental Covenant of Grace; wherein the penitent Believer, renouncing the Flesh, the World, and the Devil, doth solemnly give up himself to God the Father, Son, and Holy Spirit, as his only God, his Father, his Saviour, and his Sanctifier, engaging himself hereby to an holy life of resignation, obedience and love; and receiving the pardon of all his sins, and title to the further helps of Grace, to the favour of God, and everlasting life. This Covenant is first entred by the Sacrament of Baptism, and after renewed in our Communion with the Church, in the Sacrament of the Body and Blood of Christ.

(I)



A Sermon,

Opening the Nature, Design
and Benefit of Baptism, and
teaching the holy improve-
ment of the same ; upon

1 Pet. 3. 21.

*The like figure whereunto, even
Baptism, doth also now save us,
(not the putting away the filth
of the flesh, but the answer of a
good Conscience towards God)
by the Resurrection of Jesus
Christ.*

Although the Doctrine of
Baptism be reckoned by
the Apostle a part of the foun-
A 3 dation

dation of the Christian Religion, *Heb. 6.1,2.* Yet our experience sadly testifies, That a great many of those that are called Christians, are grossly ignorant of the Nature and Design thereof; Which doth make it a necessary duty for the Ministers of the Gospel to open the same more frequently to their People, and urge on them the improvement of so holy an Ordinance; which that I may do at this time, I have chosen this portion of Scripture.

Not to lead you too far to find out the coherence of the words, you may take notice, that in the former Verse, the Apostle had spoken of the
long-

long-suffering of God, to the old World, *in the dayes of Noah, while the Ark was a preparing, wherein few, that is, eight souls were saved by water*; and then he adds in the Text, *The like figure whereunto, even Baptism, doth also now save us, &c.*

The words will need some Explication before I can raise any Observation from them; I shall give the sence of them in this short Paraphrase.

“ A direct parallel to which
“ Waters, bearing up the Ark,
“ and so saving *Noah* and his
“ Family from destruction,
“ when the rest of the Old
“ World perished, are the Wa-
“ ters of Baptisme now to
“ Christians, which do save

“ us with a far greater, even
“ an Eternal Salvation ; yet I
“ mean not that outward part
“ of Baptism alone, which is
“ but to the cleansing of the
“ Body, but that which is sig-
“ nified thereby, (as it is the
“ Sacrament of Initiation)
“ that is, the Testimony of a
“ good Conscience, witnessing
“ our care to perform all the
“ Duties of Christianity ,
“ whereunto we engaged when
“ we undertook the profession
“ thereof in Baptism, and this
“ as an eminent effect of
“ Christs Resurrection, who
“ rose again to bless us, in
“ turning us from our iniqui-
“ ties, and in enabling us to
“ live a holy life, according to
“ the

“the Gospel, by a mighty
“Spirit of Grace sent down
“upon us.

That this is the sense of the words will appear, if we consider, That (according to the judgment of the best Expositors) the Apostle doth here plainly allude to those Interrogatories, that were used to be put to the persons batized, *Credis ? Abrenuncias ? &c.* Dost thou believe the Christian Faith ? (whereupon the Articles of the Creed were rehearsed.) Wilt thou undertake the profession of Christianity ? Wilt thou renounce the World, the Flesh, and the Devil, and become Christs faithful servant till death ? (intimation of this is given

Acts 8. 37. and the custom of the Church from the first time to this day confirms it). Now the Person baptized, consenting to all this, and promising to believe and live like a Christian, this the Apostle calls *συνηδύσις ἀγαθῆς ἐπερώτημα*, the interrogating of a good Conscience towards God, or rather (by a *Synecdoche*) the Stipulation consisting both of the Interrogatories of Baptism, and the answer returned thereunto, the undertaking to believe and live like a Christian; This if from a good Conscience towards God, sincerely and heartily in the sight of the Lord, saves us, that is, gives us a title to, and puts us into

a way and state of Salvation. Whence that saying of *Tertulian* usually cited, *Anima non lavatione sed responsione sancitur*: Not the bare washing with water, but this stipulation saves us.

The sense of the words thus cleared, this Observation arises plainly from them.

Observ. *That Baptism, duly used, (according to Christs Institution thereof) is a most effectual means for the eternal salvation of Christians.*

Baptisme save us: Even as *Noah* and his Family were saved by the waters bearing up the Ark; so we are saved by the waters of Baptism, which are a correspondent Type,

or direct parallel thereunto.

Let none say, the Apostle means not this of Water-Baptism, but of the Baptism of the Holy Ghost and Fire; for (besides that, the Apostles parallel should agree no more than Fire and Water, here were no correspondent Figures) there are other Scriptures do also attribute as great effects to the Ordinance of Baptism as this: Mark 16.16. *He that believeth, and is baptized, shall be saved.* He that sincerely owns Christ and Christianity in his heart, and confesses him outwardly by Baptism, listing himself into the number of his Disciples and Followers, shall be saved.

So

So Titus 3. 5. *According to his mercy he saved us by the Laver of Regeneration, and renewing of the Holy Ghost.* This is Gods ordinary appointed way and means of Salvation. He that contemns and despises this Ordinance, hath as little ground to expect Salvation, as the old World had when it despised Noahs Ark, &c.

In the illustration of this Truth, I shall,

1. *Open the Nature and Design of Baptism more fully.*

2. *Shew what this Salvation is, which is to be obtained thereby.*

3. *Whence it is so effectual to save us.*

4. *Apply to it.*

1. To

I. *To explain the Nature and Design of Baptism.* There is an external Ceremony in it, and there is a spiritual Mystery and Design; and both these must be duly considered. As Christs words, Joh. 6. 63. *They were Spirit, and they were Life, as well as Letters and Syllables:* So I may say of Baptism, There is a spiritual Mystery and Design therein, as well as an external part, or outward Rite and Ceremony; it hath a Soul as well as a Body. I shall shew both these. I will first begin with the Mystery thereof, and the spiritual Design it hath; Then shew how the outward Ceremony and Rite is a fit means conducing to this spiritual

tual Design, and apt to hold forth such a Mystery.

1. The Mystery in Baptism, and the spiritual design thereof is this, A solemn undertaking the profession of Christianity, and a serious vowing and covenanting to live according to the same. This is the design of Baptism, and the Mystery contained under the Ceremony or external Rites. Though these are not two things, yet I express them distinctly, that they may be better understood and considered.

1. A present solemn undertaking the profession of Christianity, and renouncing all other Religions in the World; An owning Jesus Christ to be the

the true *Messias*, the Son of God, and Saviour of the World, and inrolling our selves in the Catalogue of Christians; A confessing him the great Prophet, sent of God, whom in all things we ought to hear, and entring our selves among his humble Disciples and Scholars; An owning him the only High-Priest, that hath by the Sacrifice of himself on the Cross, expiated the sins of the World, and professing our selves his ransomed ones; An acknowledging him the onely Lord and King, and giving up our selves to be his Subjects and Vassals; An incorporating our selves into the Church of Christ, to the end we may
live

live under his Laws, and enjoy the happiness of his Government. All this, as it is expressed by the word *Christening* (vulgarly used for Baptizing) for we are made Christians by Baptism: So it is plainly evident from Scripture, that speaks of our being baptized in the Name of the Lord Jesus, *Acts 19. 5.* Of being baptized into Christ, and putting on Christ thereby, *Gal. 3. 27.* Of our being made his Disciples thereby, *Mat. 28. 19.* and *John 4. 1.* Of our being baptized into one Body, *1 Cor. 12. 13.* that is the Catholick Church, &c.

2. A serious Vow to live for the future like Christians,
to

to be Christs faithful Servants to our lives end ; that we will not serve sin any longer, but will mortifie the flesh, with the lusts and affections thereof ; resist the temptations of Satan ; despise all the baits and allurements of the present World ; and conform our selves to the obedience of Christs Laws, and follow his Holy Example, and in order thereunto attend upon the Ministry and teaching of his Word, and pray for the assistance of his Holy Spirit, and so expect from him eternal Life and Glory in another World. This is a great end of Baptism, to ingage us thus for the future, else our present

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undertaking the Profession of Christianity were but a mockery ; and hence the Church hath ever required an exprefs Vow thereof, from all that are baptized, to ingage them more firmly thereby ; whereunto the Text seems to have a plain reference, when it speaks of the answer of a good Conscience towards God, or the testimony of our hearts, evidencing our sincerity, in walking up to those Ingagements and Vows we made when we undertook the profession of Christianity in our Baptism ; and from hence the Apostle argues so strongly, *Rom. 6.* in the beginning, that Christians cannot now continue in sin any longer,

ger, (unless they renounce their Christianity) because they were baptized into Christ's Death, and buried with him in Baptism into death, and planted together in the likeness of his Death and Resurrection, that is solemnly ingaged thereby, to die with him to sin, and live unto righteousness. I have opened now the spiritual design of Baptism, and unfolded the mystery. I am next to shew,

(2.) The external Rite and Ceremony used to express this Undertaking and Ingagement by, and its aptitude and fitness thereunto. The external Rite to express it by, is baptizing with Water, by a lawful Minister, authorised by Commission

mission from Christ, *Matth. 28.*

19. *Go teach, and baptize ; and using therein this form of words, I Baptize thee in the Name of the Father, and of the Son and of the Holy Ghost ;* Which words import not only the Ministers Commission, that he doth this not in his own Name, but in the Name and Authority of the Blessed Trinity ; but more especially, in respect to the person baptized, they declare, That he professes his Faith in these 3 Persons, *In God the Father, who made the World and all things therein ; in God the Son, who redeemed mankind ; and in God the Holy Ghost, the Author of sanctifying Grace in all that believe ;* And that he

owns

owns them for the Authors of the Christian Religion, and doth sincerely dedicate himself to the service of the blessed Trinity, ingaging to believe and live according to the Gospel, and so expect the eternal felicity promised therein.

Quest. But what signification is there in washing with Water, and what aptitude in that to represent this Mystery?

Ans. This will better appear, if we consider the Original of this Institution, and whence Christ took it. It is observed by the Learned, that most of Christs Institutions under the Gospel, were borrowed from the Jews, (for he affected not so much new Rites, as these that

that were in custom, and so best known, if suitable to his ends) as the *Lord's Supper* was instituted in imitation of the after-Supper of the Jews; and Excommunication he took from the custom among the Jews: so this Rite of Baptism with Water, he borrowed from them. It was not onely used by *John Baptist*, (who was a Minister of the Old Testament, therefore Christ saith, *He that is least in the Kingdom of God is greater than him*) but also by the Jews frequently. The Learned observe, That when ever any were converted to the Jewish Religion from Heathenish Nations, and became Profelytes, or came over to
their

their Church, this was the Rite wherewith they were initiated into the Jewish Religion, (besides their *Circumcision*, & some *Sacrifices* offered for them) they baptized them in Water, signifying thereby the washing them from their former impure Idolatries, and wicked Conversations, and their becoming a holy and pure People unto God, as also a renouncing their former Kindred and Relations, and having a new relation to another Stock and Kindred; thence they called them *New-born*, (as Baptism is stiled the *Laver of Regeneration* in Scripture, and the Church thereupon calls baptized Persons, *Regenerate*) hereupon

upon Christ upbraids *Nicodemus* for not understanding what he spake about the New-Birth, *John 3. 10.* *Art thou a Master in Israel and knowest not these things?* What, a Rabbi, and yet ignorant in such kind of speeches as are common in your Church! Now in like manner Christ would have this Rite of Baptism used in the Christian Church (waving the other more troublesome Rite of Circumcision) to initiate us into the Christian Religion, and make us his Disciples, by (*Mat. 28. 19. Joh. 4. 1.*) to signifie the washing us from our former sins, (which is the Apostles phrase, *2 Pet. 1. 9. purged from his old sins*) and the purifying us to be an holy People unto God, Saints by calling; so that this external Rite and Ceremony of washing with water, is a most fit and apt means to express our undertaking the profession of Christianity, and entering our selves into the number of Christs Disciples.

What other significations the Water hath in reference to the promise on Gods part, of washing away our sins, &c. I shall speak to it under the next Head : This may suffice for explication of the Nature and Design of Baptism.

II. *What is that Salvation which is obtained by Baptism, when the Apostle sayes, Baptism saves us?*

Ans. This is a comprehensive word, and doth not only denote the future state of glory and blessedness in another World, that eternal Life promised in the Gospel ; but all the intermediate blessings that have a tendency thereunto, that put us into the way and state of Salvation here. Thus in Scripture is the word Salvation used sometimes, as when Christ tells *Zacheus*, *This day Salvation is come to thy House* ; and when Saint *Paul* said, *Acts 28. Salvation is come to the Gentiles* : the meaning is, They were put into the way of Salvation, by the preaching of the Gospel, the
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Kingdom of Heaven was come near unto them : thus also *2 Tim. i. 9.* *He hath saved us, and called us with an holy Calling, &c.* Salvation is put with Calling, because when God calleth men, he putteth them into a course and way of Salvation : So that this Salvation attributed to Baptism, implies all these antecedent Blessings, preparations to eternal blessedness, as well as eternal life and blessedness it self; That is to say,

(1.) Pardon and remission of sins, without which is no salvation. This indeed is one blessing the Scripture attributes to Baptism, *Mark i. 4.* It's called Baptism unto remission of sins, *Acts 2. 38.* St. Peter bids the Jews that were convinced at his Sermon, *To repent, and be baptized in the Name of Jesus Christ, for the remission of their sins;* and *Acts 22. 16.* *Ananias saith to Saul, Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord;* the Pha-
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Pharisees and *Sadducees* expected this from *Johns* Baptism, not without good ground, as appears by his words to them, *Mat. 3. 9.* who hath warned you to flee from the wrath to come, implying, that their coming to his Baptism was the way to escape God's wrath, and obtain remission ; nor can less be expected from Baptism, in that the Water represents the Blood of Christ, it's not common water, but sanctified to that end ; and if no such excellent effects could be produced by it, it were inferior to the Waters of *Jordan*, that cured *Naamans* Leprosie ; or of *Bethesda*, that healed all diseases.

(2.) Adoption and Regeneration, with the blessings and priviledges appendant thereunto, is another benefit attained by Baptism, and another part of this Salvation ; thence it is called the *Laver of Regeneration*, *Tit. 3. 5.* And we are said to be born again of Water and of the Spirit, *John 3. 5.* As the Jewish Proselytes (as before was

was noted) in their Baptism were said to be new-born, relinquishing their old Relations, they were grafted into the Stock of Israel : So we in Baptism are reckoned in a new account, God is our Father, and Christ our Elder Brother, we are no more strangers and Aliens, *Ephes. 2.* but of the Family of God, come under the love, care, provision, and protection of God our Heavenly Father, have now access to the Throne of Grace with boldness, and may cry, Abba, Father ; *We may draw nigh to him, in full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure Water,* the Water of Baptism, *Heb. 10.22.* We come under his pardoning and sparing mercy, He will pass by our infirmities, & spare us, as a father spares his son that serves him, *Psal. 103. 12, 13.* He will not exact of us the measure of Angels, perfect, sinless obedience, but shew Gospel-indulgence, gentleness and remission,

mission, pittying and pardoning, relieving and supporting us, because he remembers we are but dust ; and conferring on us a right to an eternal Inheritance, for we now are Children of God, and Heirs, yea Co-heirs with Jesus Christ. This also is implied in the form of Baptism, baptizing us in the Name of the Father, Son, and Holy Ghost, implies our new relation to the blessed Trinity.

(3.) Sanctification, and bestowing on us the grace of the Holy Spirit, as another benefit conferred upon us by Baptism, and another part of that Salvation enjoyed thereby. Whom God takes into the condition of Sons, he gives them the Spirit of Sons ; he doth not confer on them a bare Title, but also gives them the Divine Nature ; he sends his Spirit of Grace to enable them to get from under the slavery of sin, and bondage of corruption, from that necessity of going on in sin, and to enable them to live

upon Baptism.

a holy and godly life, to perfor
the duties they stand ingaged in
their undertaking the profession or
Christianity ; to deny all ungodliness
and worldly lusts, and to live sober-
ly, righteously, and godly in this
present World ; thence the Apostle,
*Acts 2. 38. saith, Repent, and be
baptized in the Name of Jesus Christ,
for the remission of sins, and ye shall
receive the gift of the Holy Ghost :*
Hence the Laver of Regeneration (or
Baptism) and renewing of the Holy
Ghost are put together, *Tit. 3. 5. & Eph
5. 26, 27.* Christ is said to sanctifie &
cleanse his Church by the washing of
Water, through the Word : The Spi-
rit comes down on us in Baptism, (as
it did on Christ when he was bapti-
zed) so as to be ever present with
those that sincerely undertake the
Profession of Christianity, to sanctifie
and cleanse them : *Sin shall not now
have dominion over them, for they are
not under the Law, but under Grace,*

Rom. 6. 14. They are born again of Water and of the Spirit, *John 3. 5.* And indeed, the sanctifying Grace of the Spirit is signified by the washing with the Water of Baptism, according to that of the Prophet, *Ezek. 36. 25.* (speaking of the New-Covenant) *I will sprinkle them with clean water, and they shall be clean from all their filthiness and uncleanness;* and agreeable to that phrase of the Apostle, *2 Pet. 1. 9.* purged from his old sins, which place seems to relate to Baptism; Such as are baptized, shall have the Spirit so continually present with them, and be under such continual ayds and assistances of Gods Grace, that they shall be sufficiently enabled (through improvement of the same) to mortifie their former sins, and live an holy life, according to the Gospel; *to die to sin, and live to righteousness,* as the Apostle at large shews, *Rom. 6. throughout the Chapter.* The Gospel, Laws, and
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Commandments shall not be to them impossible tasks, but Christs Yoak will be easie, and his burden light, and his Commandments will not be grievous.

(4.) Glorification in another World, the escaping the eternal misery of the damned, and the fruition of an endless life of happiness with God, and with Jesus Christ, and the blessed Angels and Saints in Heaven. This is the consummation of that Salvation Baptism confers upon us, when the Text saith, *Baptism saveth us.* So *Mark 16. 16. He that believeth, and is baptised, shall be saved; he that believeth not, shall be damned.* This Salvation the Christian Church hath ever judged Baptism so necessary a means to the obtaining of, that they have concluded the contempt thereof to be damnable, and the want thereof hath been sometimes thought dangerous. But what this Salvation is, (as to this

perfection and consummation thereof) we shall not further proceed to inquire into, since eye hath not seen, nor ear heard, nor hath it entred into the heart of man to conceive what things God hath prepared for them that love him, 1 Cor. 2. 9. All these are the benefits that redound to us by Baptism, and may be included in the Apostles words, when he saith, *Baptism saveth us.*

But that we may not mistake the meaning of the Apostle, I shall annex hereunto these two Cautions or Limitations.

1. Baptism doth not confer Salvation upon us *ex opere operato*; the very external administration alone avails us nothing; the sprinkling water on Christians, and speaking such words, cannot confer on us these benefits; the outward Ceremony without the spiritual Mystery, that is, without the solemn undertaking the profession of Christianity, and the witness of a
good

good Conscience, testifying the performance of those duties we ingaged to; the outward Ceremony alone, without this, will not save us: We may say of this, as the Apostle saith of Circumcision, *1 Cor. 7. 19. Circumcision is nothing, nor uncircumcision, but keeping the Commandments of God*: So Baptism with Water, abstracted from the astipulation is nothing. *1 Cor. 10.* we read, the *Israelites* were all baptized in the Cloud, and in the Sea, yet with many of them God was not well pleased: And so it may befall us, although baptized in the Font: We must therefore take in the whole Complexum of Baptism, the Spiritual Mystery and Duty of it, with the external Rite and Ceremony, and then we may say of it, *Baptism saveth us.*

2. Nor doth Baptism (although taken so conjunctly, the outward Rite and Ceremony, together with the spiritual Duty, or solemn under-

taking the profession of Christianity) avails us to the present, full, and compleat enjoyment of these blessings; to give us such a perfect right to, or possession of Pardon, Justification, Adoption, and Salvation, that we are fully and indefeazably instated in them, are so cock-sure of them, that there is no possibility of our falling short thereof (for such as have been baptized, and so were initially partakers of these blessings, are bidden to work out their Salvation with fear and trembling, *Phil. 2. 11.* to give diligence to make their Calling and Election sure; to confirm and ratifie it by an holy life, by adding to Faith, Virtue, &c. *2 Pet. 1.* to fear lest a promise being left, of entering into rest, they fall short thereof, *Heb. 4. 1.*) but the meaning is, they are initially invested with these priviledges, put into a way of Salvation, the Kingdom of God is come near them, Salvation is come to their Houses, as the
Scripture

Scripture speaks ; some imperfect begun Title they have to these Privileges, upon their solemn undertaking Christianity in Baptism, but yet they are but as probationers in this life, and upon the fulfilling those duties they engaged to in Baptism, living a holy life, according to their vow then made, they shall in Gods good time be fully instated in the fruition of eternal Salvation. This the Apostle meaneth, when he saith, *Baptism saveth us* ; yet not the putting away the filth of the flesh, but the answer of a good Conscience towards God, that we have fulfilled all those engagements made in our Baptism.

III. *Whence is it that Baptism is so effectual to save us, to confer on us a right to Pardon, Adoption, Justification, &c ?*

Ans. Because it doth contain in it all those duties and conditions that the Gospel-Covenant, and Grant, doth promise Salvation to. Search the
Scrip-

Scriptures, and see what those duties are that Salvation is promised to, they are Repentance towards God, Faith towards our Lord Jesus Christ, and sincere Obedience to his Gospel. *Unless ye repent, ye must certainly perish,* saith Christ himself, *Luke 13. 3, 5. but if ye turn from your sins, ye shall live. If we believe in the Lord Jesus we shall be saved, else certainly damned,* Mark 16. 16. Christ is the *Author of eternal Salvation to all that do obey him,* Heb. 5. 9. but such as obey not his Gospel, he will come one day in flaming fire to destroy them, 2 Thes. 1. Now in Baptism duly used (according to Christs institution thereof) all these things are to be found; there is Repentance, for it's the Baptism of Repentance, the person baptized renounces all his former sins, and is purged from them; there is an owning of the Lord Jesus, and inrolling our selves in the Catalogue of Christians; there is an
engage-

engagement to obedience to the Gospel, to believe all that Christ hath revealed, and to live according as he hath taught : and therefore Baptism must needs be available to Salvation, where there is the testimony of a good Conscience, in fulfilling those Engagements, as the Text speaks, because all those conditions and qualifications whereunto Salvation is promised, are comprehended in Baptism. The whole of Christianity is wrapt up in Baptism, and therefore it must needs be available to our eternal Salvation.

I add no more in the illustration and confirmation of this Truth ; that which remains, is the Application.

I. Application.

And what hath been discoursed concerning the great benefit of Baptism, may, 1. discover the sin and folly of such as do contemn and slight
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this Ordinance, and incite us to a reverent regard of the same, as a duty very beneficial to our souls. How blame-worthy are they that contemn Baptism and reject it! We have a generation of men risen up in our dayes, who upon pretence of higher attainments, and greater spirituality, have learned to reject all Gospel-Ordinances, and amongst the rest, this of Baptism; and it had been well if they had rested there, but some of them at length have come to deny Christ himself, I mean the true Christ, and set up in his stead a false Christ, an Idol of their own invention, a Thing they call the *Light within them*; but they call the true Christ, in whom we be believe, an Imaginary * God, beyond the Stars, and a carnal Christ, whom they

* See a Printed Pamphlet, called *The Sword of the Lord drawn, &c.*

desie and testifie against by their light, &c. What a warning may this be to

all

all, to take heed how they slight Baptism, lest hereby in time they arrive at a total apostacy from Christianity! We read of the Pharisees and Lawyers, *Luke 7. 30.* that they rejected the counsel of God against themselves, not being baptized of *John*: So these reject the counsel of God against their own Salvation, who cast off Christian Baptism: What can this be interpretatively, but a plain renouncing their Christianity, when they renounce that Rite which Christ appointed to make us Christians by! and so consequently a despising their own Salvation, when they despise Baptism that saveth us! As well might the unbelievers of the old World, that derided *Noahs* Ark, escape perishing in the flood of Waters, as those that deride Baptism (a like Figure thereunto) can escape eternal Perdition: How plainly is this Anti-christian, to cast off that that is the badg of Christianity! Nay Devilish,

Devilish, seeing it was the Devil that did perswade his Vassals, the Witches, to renounce their Baptism! Let us fear and tremble to see how far Errors and Delusions have carried some that have been forward professors of Christianity. And let us be found such as do truly value and own this pretious Ordinance, looking on it as a means appointed by God for the salvation of our Souls, as the Ark was formerly for the saving *Noah* and his Family from perishing in the Deluge, for the Text tells us, *Baptism saveth us.*

II. This may serve to reprove such as (though they be no contemners nor neglecters of Baptism, yet) are grossly ignorant of the end and design thereof, and happy benefit that may be obtained thereby; that rest only in the external Rite and Ceremony, in being Baptized with Water, but consider not the spiritual Mystery, and true proper Design thereof. We have
hun-

dreds amongst us, that through education have an honourable esteem of Baptism; and because the Scriptures speak of it, and wise and good men reverence it, they judge it an holy Ordinance of God, and they glory in their Baptism, and bring their Children to be partakers of it also; but in the mean time are greatly ignorant of, and negligent in, the spiritual part thereof, the solemn undertaking of the profession of Christianity therein, and owning Christ aright; the believing all he hath revealed, and living as he hath taught; the walking up to the Vow and Covenant made therein: they have nothing in their lives to differ them from Heathens, only they have taken the Badg of Christianity on them in Baptism. They know no excellency in the Christian Religion, more than in other Religions, nor are they grounded in the certainty of it; they study not the Doctrines thereof, nor live

live up to the Duties therein required. This is a very great sin, and frustrates the benefits of Baptism, for the Text saith, It's not the external part, the washing away the filth of the body by Water, but the performance of the spiritual part, the answer of a good Conscience towards God that saves us. We may say to such, of their Baptism, as the Apostle did of Circumcision, *1 Cor. 7. 14. Circumcision availeth nothing, nor uncircumcision, but the keeping the Commandments of God*: So your Baptism avails no more than if you had been born among Infidels, and never baptized, unless you live up to that engagement you made in Baptism.

III. To incite us to such an holy use and improvement of our Baptism, that we may attain these great benefits by the same, that our Baptism may save us. In order whereunto,

1. Reflect upon our Baptism, and consider the spiritual nature and design

sign thereof : It was not a naked Ceremony, the sprinkling of a little water on our faces, and no more, but the design thereof, was, to dedicate us to the service of God that made us, and of Jesus Christ that redeemed us, to ingage us in the profession of Christianity, to own Jesus Christ for our Lord and Saviour, King, Priest, and Prophet ; to oblige us to know and believe what he shall teach us, and do all he shall command us ; to enter us among his Disciples, and inrol us among his Subjects and Servants ; to make us Members of his Church, that we might live in communion with Christians, in the service and obedience of Christ all our dayes ; to oblige us in the strongest sacramental Vow and Covenant to all this. This was the intent and design of our Baptism.

2. But because the most of us, being baptized in our Infancy, were not capable then to enter into such a Vow
and

and Covenant our selves, nor give our personal consent to al this (only passively to receive the external Rite & Ceremony whereby this was signified) and it was not our own act, but the charity of our pious Friends to dedicate us to the Lord, and enter into this Ingagement in our names and behalf; (as when Children are in their non-age, their Friends and Guardians claim the priviledges belonging to them; in their right, and promise fealty and homage for the same) Therefore it concerns every one of us, so soon as we are of years of understanding, to ratifie this act of theirs done in our behalf; to own this baptismal Covenant by our personal consent; for if we will not stand thereto, we forfeit all the priviledges thereof: It's put into our hands now to chuse life or refuse it; every one must live by his own Faith. It greatly concerns us therefore to understand what the Christian Religion

gion is, both in the Doctrines and Duties of it, to study the certainty, truth, and excellency thereof, that we may give a more rational assent, and resolved consent thereunto. And it were also greatly expedient, that this might be expressed and declared before the Church, in the most publick and solemn manner. It hath therefore been the wish of wise and pious men, That those who were baptized young, when they come to write Man, should publicly ratifie and confirm what was promised in their behalf in their Baptism; if they did this solemnly, then to be owned; if not, then to be discarded out of the number of Christians. And indeed this, as it would agree well with the antient custom of confirmation, so it would give a sufficient right to claim communion with the Church in the Lord's Supper, and other Christian Priviledges; and if sincere, the very essence of Christianity lies in it: It is

is the same with justifying saving Faith, and so consequently would give them right to the promises of Pardon, Justification, and Salvation. [Oh that Christian Friends and Relations, that have brought their Children to Baptism, would afford them their utmost help and assistance herein, when they come to years of discretion ! Let them remember, that if they do it not, they will be found guilty of notorious perfidiousness for their neglect of that great trust committed to them solemnly, in the presence of God and his People, at the administration of that sacred Ordinance.]

3. But when you have personally renewed this Engagement, and owned Christianity, into which you were baptized, Then let it appear, by the after-course of your lives, you live as becometh the Gospel of Christ, denying all ungodliness, and worldly lusts; live soberly, righteously, and
godly

godly in this present World; mortifie the deeds of the flesh, resist the temptations of Satan and of the World; walk up to the holy Commands of Christ in the Gospel, in purity, righteousness, charity, self-denial, humility, heavenly-mindedness, &c. that so you may have the answer of a good Conscience towards God, a witness within you, that you walk up to that engagement you made, when you first took upon you the profession of Christianity in Baptism. In order whereunto, make use of all Gospel-helps and Ordinances conducing thereunto, and implore the continual assistance and grace of the holy Spirit, which Jesus Christ, now risen from the dead, and set at the right hand of God in glory, hath promised. And then you will find that Baptism will save you, even as *Noah* and his Family were saved from perishing in the Deluge, that drowned the old World, by

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means

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means of the Waters bearing up the Ark : So will the Waters of Baptism save you from that eternal destruction, which shall come upon the ungodly by Fire, at the great day of Judgement, and you shall obtain everlasting life and blessedness. For the like Figure, thereunto Baptism, saveth us (not the putting away the filth of the flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ.

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A
SERMON,

OPENING

The Nature, Use, and Ends
OF THE

Lord's Supper,

And urging the Holy
and Diligent Commu-
nicating therein.

Together with brief Di-
rections for worthy recei-
ving the same.

Upon *Exodus* 12. 26, 27.

LONDON,
Printed for *Benj. Billingsley*.



A Sermon upon

Exod. 12. 26, 27.

And it shall come to pass, when your Children shall say unto you, What mean you by this Service? That ye shall say, It is the Sacrifice of the Lord's Passeeover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses: And the People bowed the head, and worshiped.

THis Chapter contains an historical Narration of two great and wonderful deliverances of the People

of *Israel*; one from the plague of the destroying Angel, who smote the first-born of the *Egyptians* with death, both Man and Beast; which slaughter they were preserved from by the Blood sprinkled upon their Door-posts: And the other, from the cruel bondage and slavery they were in, under *Pharaoh* and his *Egyptians*, from which God released them by his mighty power.

We have also related in this Chapter the first institution of the Passover, (one of the most solemn Ordinances among the Jews, to be observed by them in all their generations) in remembrance of that great mercy of the destroying Angel, his passing over their Houses.

In the Text, We have an express order given to the *Israelites* to explain the nature of this Ordinance of the Passover, and instruct their Posterity in the meaning of that Service, That
they

the Lord's Supper. 51

they might not rest in dark obscure shadows and umbrages, but might understand what they signified. All our Religious Services, if pleasing to God, must be reasonable, *Rom. 12. 1.* We must not offer to God the sacrifice of Fools, not understanding what we do, that is evil. Therefore saith the Text, *When your Children shall say unto you hereafter, What mean you by this Service? you shall say, It is the Sacrifice of the Lord's Passover, &c.*

If you ask, What this concerns us Christians, and the present^d duty we are now about, the celebration of the Lord's Supper?

I answer, It will appear very suitable to us, and to the present occasion of our meeting, if you consider what the Apostle saith, *1 Cor. 10. 11.* *All these things hapned to them for ensamples, (or types) and they are written for our admonition, upon whom the*

ends of the World are come. For,

(1.) We Christians (together with the Jews) do, through the great mercy of God, partake of a far greater deliverance from the tyranny and slavery of Sin and Satan, the spiritual *Pharaoh*, that we were born under by nature, as the Jews were born slaves in *Egypt*; and also from the destroying Angel, him that had the power of Death, the Devil, *Heb.* 2. 14, 15. and that fear of death, through which, all our life-time, we were subject to bondage, (of which the former deliverances vouchsafed to the Israelites were but types and shadows) we Christians, I say, enjoy these deliverances by Jesus Christ, and by the blood of sprinkling.

(2.) We have also a solemn Ordinance, or religious Rite, appointed by Jesus Christ, in remembrance of our deliverance and redemption from those miseries, the Lord's Supper,

per, which we are now to celebrate, an Ordinance which came in the place of the Pasſeover, instituted immediately after the laſt Pasſeover that ever our Lord kept, (as you may ſee in the Goſpel) and by him ordained to ſucceed in the ſtead thereof, and very apt and fit to continue the remembrance of theſe great mercies in all ages to come unto the end of the World; no leſs fit then the Pasſeover was to tranſmit the memory of theſe mercies the Iſraelites had to future Generations. And therefore let me,

(3.) Collect, by way of Analogy, from the Text this Note.

[*That it is the will of God, that the meaning of this Service of the Lord's Supper, which we are now to celebrate, ſhould be clearly explained to Chriſtians in all Generations.*]

We ſhould acquaint you what this ſervice meaneth, that you may diſ-

cern the Lord's Body, 1 Cor. 11. and not take it for a common Feast, as if no more were to be had here, but a Piece of Bread, and a Sup of Wine; but you may understand the Ends and Uses of this Ordinance, and so be able to give God a reasonable service. I shall therefore make it my business, at this time, to explain unto you the meaning of this Service, what it signifies, and to what ends and uses it was appointed; and it will conduce much to the fitting and preparing you to the worthy partaking of this Ordinance, who are now to come to the Lord's Table: And also others that partake not of it, may be informed of the nature thereof, and so be prepared for it, when it is hereafter celebrated.

To explain this Mystery therefore the better, I shall suppose the Question put to me which is mentioned in the Text; *What meaneth this Service?*

the Lord's Supper. 55

vice? And I shall Answer thereto, by shewing you the great and principal ends the Scripture shews this Ordinance designed for. If you ask therefore, *What means this Service?* I Answer,

1. It is a solemn remembrance of the Lord Jesus, of his bitter Death and Passion, and of the Redemption of the World thereby; how he offered up himself on the Cross, as a Sacrifice and an Offering of a sweet-smelling savour unto God for our sins, and made atonement for them; how he obtained Pardon, Life, and Salvation thereby, for all that shall believe in him, that is, own him for the *Messias*, the Son of God, and Saviour of the World; obey his Gospel, and so trust in him for Salvation. This is evidently the meaning of this Service, as you may see, if you look into the Gospels, where the institution thereof is set down; and in the

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1 Cor. 11. 24, 25. It is said, *Do this in remembrance of me, and you shew forth the Lord's death till he come.* By the Bread and Wine, are represented the Body and Blood of Christ, which are Meat and Drink indeed; as able to nourish the Soul to eternal Life, as Bread and Wine is to nourish the Body to temporal Life. By the breaking the Bread, and pouring out the Wine, is represented the bloody Death and Passion of Jesus Christ upon the Cross, as a propitiatory Sacrifice for our sins, for to make atonement for them, and obtain for us Pardon, Peace, Reconciliation with God, and eternal Life, &c. The remembrance hereof, is one part of the meaning of this Service.

But then it must not be a bare notional remembrance, as a man remembers the story of some cruel Tragedy he hath read or heard of, which nothing concerns him; but such a remem-

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membrance as excites in us suitable affections, & the exercise of such holy Graces, as the remembrance of Christ his being crucified for our sins calls for; That is, with greatest sense of our sinful miserable state by nature, from which there was no redemption for us, if the Son of God had not come from Heaven, and been incarnate, and dyed for us; with admiring thoughts of the wonderful and unspeakable love of God, that spared not his only Son, but gave him up to death for us Sinners and Enemies; and of the love of Jesus Christ, who laid down his life for us, with sorrow, for our sins, that put to death the Lord of Life; and greatest hatred of them, and self-detestation for them; with Faith in the blood and merits of our Redeemer, as the only and all-sufficient means to obtain Pardon and Salvation; and with an acknowledgment of his right and interest

interest in us, that we are not our own, but the Lords; and with a full resolution to live unto him alone, that dyed for us, and rose again, &c.

This is one principal thing intended in this Ordinance; so that if any shall ask, *What means this Service?*

I answer, It's the remembrance of the Death and Passion of Jesus Christ, that his Body was broken, and his Blood shed for our sins. But this is not all.

II. It is not only a remembrance of Christ and his Death, but it is also a Communion of Christs very Body and Blood; so the Apostle shews us, *1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? and the Bread that we break, is it not the Communion of the Body of Christ?* That is, it is so certainly; we are made partakers of the Body & Blood of Christ herein. Jesus Christ is not only

only represented herein, as crucified before our eyes, and offered up as a Sacrifice for our sins; but he is also exhibited and given to us; there is a Deed-of-gift of Christ, and all his benefits made in the Sacrament, to all penitent believing Souls. When the Minister, authorized by God, gives the Bread and Wine, God really gives his Son crucified to them, and (as it were) saith, Here poor perishing sinner, here's Bread of Life for thee, a crucified dying Saviour with all his benefits, only acknowledge thine iniquity, accept him thankfully, and give up thy self to be saved by him in his own way, and upon his own terms, and thou shalt have him.

This is another thing intended in this Ordinance; so that if any shall say, *What meaneth this Service?*

I shall answer, *It is the Communion of Christs Body and Blood.*

III. It

III. It is a solemn ratification and sealing of the New-Covenant betwixt God and sinners. This I ground upon the words of Christ, *Mat. 26. This is the New-Testament in my Blood*, (that is, the New-Covenant, for Testament and Covenant are the same thing) *established in the Blood of the Mediator*. And it may be gathered also from its Analogy to the other Sacraments among the Jews. Circumcision is called the *Covenant*, that is, a Sign and Seal of it; and it was the usual custom amongst the Eastern Nations, to confirm their *Covenants* thus; There was a Sacrifice slain, and they did eat and drink thereof together, in token of friendship and reconciliation. So that this Sacrament is as apt and fit a way and means to confirm a *Covenant*, (according to the custom of former times especially) as sealing with Wax now is.

Now

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Now the sum of this *Covenant* is, That God will, for Christs-sake, be reconciled to us, pardon our sins, accept us into his special favour, give us Salvation, &c. And we will be an holy People unto him, renouncing all our former sins, we will love him and serve him all our dayes; and that we will own Jesus Christ for our Saviour and Redeemer, and will be his sincere Disciples, true Christians, &c.

This *Covenant* indeed is first contracted in our Baptism, when we first undertake the profession of Christianity, wherein upon our ingagement to turn to God by repentance, to believe in Christ, and to obey his Gospel, (which are the duties Baptism obliges us to) we are accepted into Gods favour, washed from our sins by Christs Blood, brought into a new Relation to God, as Children of God, through Christ, and in a state

state of Justification and Salvation. Hence are those Blessings in Scripture attributed to Baptism, of Remission, Regeneration, Salvation, &c. Not that the outward Ceremony alone can confer them on us, but as it is a moral Instrument, ordained by God, to convey them to such as sincerely undertake the profession of Christianity, and to assure us of them, as the Hand-writing or Seal of the King confirms a Gift or Grant of some privilege to a faithful Subject. But now, because this *Covenant* is often violated, through manifold sins and failings after Baptism, and we are not stedfast in Gods Covenant, therefore God hath mercifully appointed this Ordinance for the renewing of the same, wherein, upon our unfeigned repentance for former sins, & faith in Christs Blood for atonement, and renewed ingagements to walk before God in sincere obedience for the future,

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ture; he doth pardon us, accept us into his favour again, and confirm his grant of eternal Salvation to us. As after a Sacrifice is slain, and offered up, men use to eat of the Sacrifice together, and so ratifie their Covenants: So here we commemorate the Sacrifice of Jesus Christ, and, as it were, present it afresh unto God, and then eating and drinking of the Flesh and Blood of Christ, at the Table of the Lord, this Covenant is solemnly renewed & confirmed. Here then is another thing intended in this Ordinance; so that if any ask, *What means this Service?* I answer, It is a solemn

solemn ratification and sealing of the New-Covenant betwixt God and Sinners, through the Blood of Christ, which is done by eating and drinking the Body and Blood of Christ, sacrificed on the Cross for us.

IV. It is a solemn acknowledgment of Jesus Christ before the World ; an external profession, that we are his Servants and Subjects ; a special Worship and Homage done to him ; a testification of our Faith in a Crucified Saviour ; our dependance on him as our only hope ; our near union with him, that he dwells in us, and we in him, and are become one with him, 1 Cor. 12. 12.

As

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As the Bread and Wine is incorporated into the Body, and becomes one substance with it, so we are one with Christ spiritually. The nature of the Ordinance holds forth all this, and the Analogy of it to other Sacraments among the Jews, which were solemn professions of their owning God, badges of their Relation to him, and solemn acknowledgments of their dependance on him. Here then is another thing, wherein the nature of this Ordinance stands.

If therefore any shall say,
What meaneth this Service?
What are these People about to do?

I answer : By this Service, or religious Rite, They solemnly acknowledge Jesus Christ to be their Lord and Saviour, and themselves the Servants and Subjects of the crucified God ; they worship him solemnly, and testifie their Faith and Hope in him.

V. It is the Christian Eucharist, or Sacrifice of Praise and Thanksgiving they offer up to God, solemnly acknowledging his great Mercy in the redemption of the World by Jesus Christ, and returning to him all possible praise and thanks for the same. This is the common name the Antients give to this Ordinance, they

the Lord's Supper. 67

they call it the *Eucharist*; and thence (as some conceive) the Apostle, 1 Cor. 10. calls the Cup in the Sacrament, *the Cup of Blessing*, because Christians take that Cup of Salvation, and call upon the Name of the Lord, solemnly praising him for the Redemption of the World by Jesus Christ. Besides, therein Christians offer up to God most solemn Prayers, (as well as Praises) even most effectual Prayers for themselves and the whole Church, by vertue of the Sacrifice of Jesus Christ there presented unto God; that look as the High-Priest under the Law went yearly with the Blood

Blood of Sacrifices into the Holy of Holies, and sprinkling it on the Mercy-Seat, did offer up Prayers and Intercessions to God for all the people: And as Jesus Christ, our High-Priest, after he had offered up himself a Sacrifice for our sins, went up into the most holy places into Heaven, there to present that Sacrifice he offered on the Cross, to his Father, and to make intercession: So we Christians (who also are through Christ an holy Priesthood, as the Apostle Peter speaketh) do also offer up this Sacrifice of Christ spiritually unto God in this Sacrament, and thereby make
the

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the most powerful Prayers for our selves and the Church of God.

Here then is another thing intended in this Ordinance. If you ask, *What meaneth this Service? What do this People do in this Ordinance?*

Answer: They offer up the most solemn praises to God that can be for the redemption of the World by Jesus Christ, and make the most effectual intercession to him for themselves and the whole Church, by presenting the Death and Sacrifice of Christ, as a most powerful motive for the obtaining all blessings from God. It is the Christian Eucharist,

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or

or solemn Offertory of Prayers
and Prayſes unto God.

VI. It is an Holy Feaſt,
wherein God, in token of Re-
conciliation and Peace with
Chriſtians, and that he is be-
come their Father, and owns
them for his Children in
Chriſt, doth invite them to
his Table, make a great Feaſt
for them. As the Father of
the Prodigal, when his Son re-
turned to him, killed the fat-
ted Calf, and made a Feaſt for
him: So God here makes a
rich Feaſt, furniſhed with all
Dainties; here's the Body
and Blood of Chriſt, Bread
that came down from Heaven,
and Water of Life for our
Souls:

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Souls: Here's Pardon, Peace, Grace, and Glory, rich Dishes set before us, and God comes and bids us, *Eat, O Friends, and drink, yea, drink abundantly.* Cant. 5. 1. And we go to Feast and make merry before the Lord, to rejoyce in his Love, and in the riches of his Grace, through Christ, to delight our selves in the Lord. That this is one principal end of this Ordinance, appears from the Names frequently given to it in Scripture, it's called, *The Table of the Lord, The Lord's Supper, Breaking of Bread, &c.* Here is Bread and Wine set before us to feed on; but under these

D 2 Figures

Figures are presented to us heavenly dainties, the Bread of Life that came down from Heaven, &c.

Here then is another thing this Ordinance designs: If you ask, *What means this Service this People are about to perform?*

I answer: They are going to Feast and make merry before the Lord. He hath prepared a rich Banquet for their Souls, the Food of Life, and they are going to feed thereon.

Thus I have shewed you the meaning of this Service, that you may offer to God a reasonable Service, and that all among us, even Children, (as the

the Lord's Supper. 73

the Text saith) may be fully instructed in this Mystery.

Application.

I shall now apply what I have spoken in a word or two. And,

1. This Discourse may afford ground of sharp reproof to all contemners and neglecters of this Sacred Ordinance. What, hath God injoyed us Christians such a Service as this is ! Hath our Lord Christ given us a Commandment to do this in remembrance of him, and declare hereby, he would have us shew forth his death till he come again !

D 3 How

How justly are they to be blamed that neglect it or condemn it.

(1.) This may be for reproof to the contemners of this Ordinance. What sad times do we live to see! wherein some that have been forward Professors of Christianity, are so far apostatized from it, as not only to neglect this precious Ordinance, (in all former Ages so highly valued) but even to condemn and vilifie it, as a low and beggerly thing, too mean and vile to be owned by them, that (in their own conceits) have arrived to the top of Perfection and Spirituality, to scoff at the celebration

bration of it, as if we went to eat a piece of Bread and Cheese. We should tremble at their sad condition, to see them thus given up to reprobate minds. If God threatned Death in the Old Law to the wilful neglecters of the Passover, *Numb. 9. 13.* that did forbear to keep and observe it, in the appointed time thereof, (no just impediment hindering the same) what may they expect, that not only forbear to observe this Gospel-Ordinance of the Lord's Supper, but also scorn and deride them that do it. These Sons of *Be-lial* shall not escape unpunished.

True it is, God doth not, in these Gospel-Times, ever punish such Transgressors with temporal Judgments; but yet we see such spiritual Plagues inflicted on some of them, as are far more dreadful, in that some that have contemned these Ordinances, have been at length seduced by Satan to condemn Christ himself, calling him a Carnal Christ, and an imaginary God beyond the Stars.

(2.) This may reprove also the Neglecters of this Ordinance, who though in words they do not vilifie and blaspheme it, yet in practice wholly slight and neglect it.
There

the Lord's Supper. 77

There are some of you, to whom I speak, that never did in all your lives partake of it, and, for ought we can discern, never intend it; for though you have been often invited to come to the Supper, (all things being ready on God's part) yet you have made excuses a long time, and neglect to come. I would speak a word or two to such, to awaken their Consciences, and not to insist on this, That they live in the willful neglect of an evident and plain command of Jesus Christ, who hath expressly charged Christians, *Do this in remembrance of me;* and intimated a frequency of do-

ing it, *as oft as ye do it*; and the continuance thereof, *to the end of the World, you shew forth the Lords death till he come.* Now how can this consist with Christianity, when as Christ himself hath told us, They are his Friends and Disciples onely that do what-ever he commands them.

But to pass over this, I shall aggravate the evil of this neglect from those Heads before mentioned. Consider therefore you that slight and neglect this Holy Ordinance.

1. You therein slight the remembrance of your dear Saviour, and of his bitter Death and Passion, and of his love in
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the work of your Redemption. He hath left behind him this special remembrance of him, which he instituted in the Night in which he was betrayed, and you make no regard of it; do not you hereby proclaim, you value not his Death and Sufferings?

2. You hereby interpretatively set light by the offer of Jesus Christ, and Pardon, and Salvation by his Blood; for in this Ordinance, Jesus Christ is not only remembred, but is solemnly offered to all that believe and repent. God doth, as it were, say, Here poor sinners, I give you my Christ, with all the benefits

of his Death, &c. But you, by refusing to partake of this Ordinance, do, as it were, say, I care not for Christ, I will have none of him.

3. You hereby contemn the Covenant of the Lord, and by neglecting this Ordinance, wherein it is sealed, you do, as it were, say, You will not have God to be your God, nor Jesus Christ to be your Saviour and Redeemer; you will not be Subjects to God, nor the Servants of Jesus Christ, &c. You cannot plead, you contradict this Covenant in Baptism, (seeing it was the charity of your pious Friends to offer you to God therein, you

you were then meerly passive) if you refuse to own this Covenant, when you come to years of discretion, and to seal it in this Ordinance.

4. You do by this neglect, refuse to acknowledge Jesus Christ, and profess your selves his Disciples, and tender a special part of worship and homage due to him.

5. You neglect to offer up that solemn Thanksgiving to God, for the redemption of the World, by the Blood of Christ, that you are obliged to; and lose your share in the solemn Prayers of the *Church-Catholik*, offered to God through the Sacrifice of Christ.

6. You

6. You refuse to come to the Supper God hath prepared, and to partake of his Dainties, and provoke him to say in his wrath, as *Luke 14. 24.* you shall never taste thereof.

I beseech you consider these things, and think it no light matter to live and die in the neglect of so great a Duty, and so eminent a Service of God.

Objection.

But I know the Plea many make, We are unfit for this Ordinance, and would you have us come while unfit?

Answ.

Answer.

How long will you make this Plea of unfitness, as long as you live? Why,

1. Let me tell you, If you are not fit for the Sacrament, you are not fit for death; and though you may put off coming to the Sacrament, you cannot put off death when it comes; therefore look to it, you continue not unfit.

2. But again, consider what you say, when you plead you are not fit to come to the Sacrament, you do but make one sin an excuse for another, for you do as much as confess,
you

you are unwilling as yet to leave your sins, and live an holy life, that is, to repent ; you will not imbrace Jesus Christ for your Saviour and Lord-Redeemer, and subject your selves to the obedience of his Laws and holy Government ; that is, to believe in Christ ; you will not enter into an Holy Covenant with the Lord to become his Servants ; that is, you are Rebels against the God of Heaven ; you will not remember Christ, and acknowledge his love in the redemption of Man-kind ; and testifie your Faith and Hope in him, that is, become Christians ; (for observe it, it is the
the

the performance of these things, that would render you fit and worthy Communicants). Now if you will not do these things, why do you pretend at all to Christianity? You do as good as renounce it, and then Christ will also renounce you, and say, *Depart away, I know you not, &c.* Away then with this Plea of unfitness, and see your sin in neglecting this Ordinance.

II. From what hath been said, may be administred a word of Instruction or Direction to you, that intend this day to communicate in this Holy Ordinance, How
you

you may become worthy Communicants.

1. Understand and consider wherein the nature of this Ordinance consists ; what the meaning of this Service is. And,

2. Perform those Duties wherein the very Life and Soul of it consists. In brief ;

(1.) Come to remember your Crucified Saviour, to meditate on his bitter Death and Passion, and the Redemption of the World thereby ; and perform this with the deepest sense of your wretched and miserable estate by Nature, that you are able, with the most heart-ravishing thoughts
of

of the love of God, and of Jesus Christ ; with the greatest sorrow and hatred of your sins that crucified him ; with Faith in his Blood for remission of them ; with acknowledgment of his Right and Dominion over you, and resolution to live unto him that dyed for you and rose again.

(2.) Come to communicate in the Body and Blood of Christ, to be made partakers of a Crucified Saviour, and of all the benefits of his Death and Passion : for Christ is not onely remembered there, but exhibited also, and given by God to penitent sinners, that are willing to accept him, as he

he is offered in the Gospel.

(3.) Come to seal and ratifie a solemn Covenant betwixt God and your Souls, mourning for your sins since Baptism, and renewing your Ingagements to the Lord afresh, and receiving also a fresh Pledge of his Favour and Love to you.

(4.) Come to worship your Crucified Saviour, to tender homage to him, to acknowledge him, and profess your Faith and Hope in him.

(5.) Come to offer solemn Thanksgiving to God for the Redemptioun of the World by the death of Christ, and to make intercession to him by
virtue

the Lord's Supper. 89

virtue of the Sacrifice of the Cross there commemorated.

(6.) And come to Feast and make merry before the Lord at his Table, in token of Reconciliation and Peace betwixt God and your Souls, by vertue of the Blood of Christ shed for you.

If you thus come, you shall be accounted worthy receivers of this Ordinance, and be accepted of God and blessed. For this is the meaning of this Service and Religious Worship you are now going to perform.

THE END.